

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

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THE INQUIRY AND APOSTOLIC ANSWER.

"Believe in the Lord Jesus Christ and thou shalt be saved," was the declaration of the Apostle Paul to the Philippian jailor in answer to his inquiry, "What must I do to be saved?" That, as a proposition, something more is required than an abstract affirmative is evident from the fact that he further spake unto him the word of the Lord, which resulted in a more graduated obedience than intimated in Paul's first injunction, even that of water baptism, and it is worthy of remark that such was of the deepest importance as signally concurrent with the world-wide command Jesus gave his Apostles just prior to his ascension. But, notwithstanding this plain matter of history, the Christian part of mankind generally ignore such facts as forming a necessary part of the Gospel, and are content in the mere barren hypothesis and supposition. The answer of the Apostle is proposed as an indispensable pre-requisite, or first principle, as the basis for still further advancement in the great scheme of redemption.

The Gospel of Jesus is not couched in a simple sentence, it is the power of God unto salvation, and therein is the righteous will of God revealed from faith to faith, requiring a real effort

upon the part of the creature to obey the commands of his Maker. The Apostle Peter, [2 Peter, i, 5—9] in his epistle to the Church, exhorts them to add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; and said that if these things abounded in them they should neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ. But, if they lacked these things, they were blind and had forgotten they were purged from their old sins. With the same propriety may we not say to the inquirer when he believes the Apostle's answer, Add to your belief repentance; and to repentance water baptism; and to water baptism the laying on of hands of those authorized under the seal of the Melchisedec Priesthood for the gift of the Holy Ghost, and then go on unto perfection, pressing forward to the mark of your high calling of God in Christ Jesus, by adding every principle of righteousness revealed in the Gospel. If such be not the case, then have you believed in vain. If we drink deep at the fountain of truth we shall very

readily perceive that the teachings and commands enjoined by the Apostles were given with due regard to the graduated condition of those addressed. Let us take the jailor, for instance, as an illustration. Paul and Silas having been stript and beaten, are thrust into prison; at midnight they hold communion with God and their voices break forth in hallowed songs of praise and reach the skies. It is God who comes; an earthquake goes before him; the foundations shake; the doors asunder open and the prisoners' bands fall off. The jailor awakens in the greatest consternation, and seeing the prison doors open, supposing the prisoners have fled, is about to kill himself. But Paul arrested his purpose, and desired he would do himself no harm as they were all there. The jailor felt the influence and power of that midnight scene, and, trembling, fell down before Paul and Silas and inquired, "What must I do to be saved?" The answer is strictly appropriate to his condition as an unbeliever. But supposing he had already believed that this same Jesus for whose preaching they were suffering bonds, was both Lord and Christ, the Savior and Redeemer of man, the answer then would have been, Repent and be baptized in the name of Jesus Christ for the remission of sins. But lest we should be considered as supplementing the subject ourselves, we will advert to another Scripture circumstance as an illustration to establish this position. The feast of Pentecost was a day of great rejoicing and thanksgiving for the bounties of harvest, and it was celebrated by the Jews with a further view—viz., in commemoration of the law having been given from Sinai on that day. On this day of festivity the disciples met with one accord waiting for the promise of the risen God, when suddenly a sound came from heaven as of a rushing mighty wind, and filled the house; cloven tongues of fire sat on each, and they were filled with the Holy Ghost. This strange circumstance being noised abroad, multitudes of various nations assembled together, and the Apostles spake to them in their various languages the wonderful works of God. They were amazed; some doubted; others mocked and said, "These men are filled with new wine."

But Peter, standing up, dispelled the dark illusion, and, as a faithful witness, testified that the Jews had slain their Savior, Jesus of Nazareth, whom God had made both Lord and Christ, and that he had risen and was exalted at the right hand of the Father, and, having received the promise of the Father, had shed forth that which they saw. They were convinced, and being pricked in their hearts said, "Men and brethren, what shall we do." The inquiry is equivalent to that of the jailor's, but the answer, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins," was not the same as given to the jailor; for this obvious reason, there was a material difference in the stage of their inquiry, one being made previous to belief, that of the others after belief. The ultimate results, however, in each case were the same, for the whole were baptized in conformity with the Apostolic commission. The history of the Apostles is one continued evidence of the catholicity and undeviating exactness of these doctrines, and the facts are like mirrors revealing the experience of the past as examples for the future. This is too obvious to need further demonstration. It is a truism which should have due weight upon every mind.

Subsequent ages are not warranted in changing these principles from their original import; yet, alas, it has been done, and it is as the Prophet declared it should be, "They have changed the ordinances and broken the Everlasting Covenant." This departure from the primitive ordinances of the Gospel is brought about by a kind of specious sophistry which reminds us of Saul, king of Israel, who, on a certain occasion, when charged by the Prophet Samuel with not obeying the commandments of the Lord, replied, "I have obeyed the voice of the Lord and gone the way the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites." But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord in Gilgal. It requires no great effort of the mind to perceive that this was a violation of the Lord's commands, at the same time

making the sacrifice a discretionary excuse to violate the behests of the Most High. There is an approximate likeness in the fallacious reasoning of Saul to that of modern Christendom, with this difference—the arguments of the latter being more subtle yet equally rebellious. Instead of the inquirer being led to obey the ordinances and commandments of the Gospel, he is directed to regard the violation of them with conscientious impunity, and, strange to say, the sacrifice of Christ is made the unwarranted excuse for such an arrant perversion of his laws. The sacrifice was not made to perpetuate man's disobedience; on the contrary, it was the inauguration of the most perfect submission and obedience, which, instead of obviating ours, made them imperatively binding. "What shall I do to be saved?" "Nothing," is the reply, "for you can do nothing; only believe and thou shalt be saved." Such is the teaching of man; but it is not that of the Scripture; for, as we have before proved, belief was the basis for man's obedience to the principles of the Gospel which are ever-abiding and ever-essential to our salvation. When

God commands us, can we do nothing? Yes, we can obey, and it is to the obedient alone that the Lord has made any promises. "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city." Seek not then to be a rebel to God's loving-kindness, his grace and his mercy; pervert not the principles of the Gospel, for they are enjoined upon all mankind in and through the sacrificial offering of Jesus Christ. To neglect to do them and then, like Saul, declare we have obeyed the voice of the Lord, is wicked. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Let not the inquirer of to-day be satisfied with any other answer than that given in the teachings of the Apostle. To-day, the Lord has again sent the message of the Gospel of salvation to all people, and we are witnesses of the truth of it, and earnestly entreat all men to give heed thereto. It is the same unchangeable Gospel as taught by ancient Apostles, and the results are equally the same.

H. W.

"I CANNOT SEE MY WAY CLEAR."

How often does it happen, when an Elder is inquiring of a Saint regarding his prospects for emigration, that he will receive an answer in something like the following words,—“Well, brother, my family amount to so many, and I only earn so much a week, and out of that can only save so much for emigration in the time, and I'm afraid I shall never get away; I can't see my way clear.” Now, it is no doubt both wise and right to make such calculations and see how far, in this manner, we can accomplish this so much-desired object; still, to trust to such means alone is, to say the least of it, short-sighted and unbecoming of one who professes to have put on the whole armor of Christ and to be a possessor of the faith once delivered to the Saints. We are told, “The just shall live by faith” and not by sight; and if we are not acquainted with all the details, or

have not dived into all the minutiae of the purposes of God, it will do us no harm. It is sufficient for us to know that he has declared he will establish his kingdom and gather his people, and we, if faithful, shall come off more than conquerors. Where, to-day, would the Gospel be preached; where would the intelligence of heaven be spread abroad to illuminate, to gladden and to happyfy the hearts of the children of men, if the Prophets and Apostles of old, and the servants of God in this age, had told the Lord, when they had received his word and heard his commandments, “I don't see my way clear, and can't tell how its to be done.” When Abraham was called to leave his father's house to journey to a land that God would show him, as a consequence of his obedience he received that land as an everlasting inheritance, and the promise that “in him and in his seed

should all the families of the earth be blessed." If, however, when told to undertake that long journey as well as to offer up his only son, Isaac, the child of promise, on the lone altar in the wilderness, he had told the Lord he did not see "his way clear" nor how he could receive the blessings he was promised if he destroyed the being through whom they were to flow, would he occupy the exalted position that through obedience and faith he now does, or call those blessings his own that were then only promises? When Israel stood with the tumultuous sea before them and the desert plain and barren mountains in their rear, encompassed by the armies of the Egyptians decked in all the hideous glory of ancient warfare, and armed with all the paraphernalia of destruction then invented, and they, a shepherd host without the means or opportunity for defence, thus edged in with no way of escape, they might have truly said they could "not see their way clear;" yet, when their Prophet advanced and smote the waves of their watery barrier, at once the deliverance wrought out to them by their God was manifested, and with songs of rejoicing they passed through in safety. Yet, great as this salvation was, we are told it shall sink into insignificance when compared with what our heavenly Father will do in these days for the redemption of his children: that it shall be no longer said the Lord lives who brought Israel out of Egypt, but the Lord lives who brought Israel out of every land in which he had scattered them; and so great will be the power manifested by Him for the gathering of his people, that these former proofs of his mercy shall fade from the recollection of his children, as the little troubles and pleasures of our infancy dwindle into nothingness before the sterner and more important duties of our manhood.

But it is not necessary to go so far back for examples to strengthen our faith in the promises of Jehovah, or to show the necessity of possessing that faith in order to accomplish his purposes or work out our salvation, both here and hereafter, for instances of the great blessings obtained through mighty faith in the power and promises of Jehovah are numerous in the history

of the Latter-day Saints. What would be our condition to-day in these lands of Gentile tradition and darkness, if the brethren who were first sent to preach the Gospel in this country, without a home, without friends, without the means of procuring the necessities of life, had refused to come because they could not "see their way clear?" Certainly, so far as sight was concerned they, if any one could be, might have been justified in saying so; but, possessing the faith necessary, they accomplished their work, and we, to-day, are enjoying the light and blessings of the Gospel through their faithfulness. Again, when all seemed as though the gathering hosts of hell had accomplished one of their purposes in driving the Saints from their beautiful and dearly-loved city, that had cost them so much, and round which their affections centred, to wander in the depths of winter to a land which neither they nor their fathers had ever seen, the victims of cold, hunger and disease, to traverse hundreds of miles in a barren and uncivilized region, left to the mercy of the elements and the hospitality of the red men, with no cheering prospect before them, nowhere to call home, their way was certainly dark and gloomy; yet, under the guidance of their leaders they travelled on, and, penetrating the surrounding gloom by the eye of faith, saw a home in the distance, where now we discern the hand of an over-ruling Providence in the increase of every good thing God has for his people in this life; and in still later days, when again a cloud passed over the prospects of the Saints, and once more the hatred of men was manifested against the Church of Christ, they had to leave their homes, and many feared a repetition of the scenes of former years, and for a time their destruction, humanly speaking, appeared inevitable, yet the cloud passed by and they beheld how high above the cunning of the devil was the wisdom of their Creator, and how much better all things had been accomplished for their good than they could have imagined.

Then, with evidences such as these, that crowd the annals of the people of God from the beginning till to-day, though we cannot always see our way clear before us, we have no reason to

doubt that He who has declared he will gather Israel, though in so doing nature to an extent be revolutionized, and though mountains or icebergs, seas or deserts intervene, they shall all be made to help to further his purposes in bringing together his Saints,

or be moved out of their place; and to feel that the day is so long delayed that it will never come, and to lose hope, is to doubt the word of Jehovah and set his promises at naught: rest assured that for the gathering of the faithful the day of deliverance draws nigh.—G. R.

EMIGRATION.

The principle of gathering is of the utmost importance, and one which all Latter-day Saints should feel deeply interested in and properly understand. Notwithstanding all that has been said on this subject through the medium of the *Star* and by the preaching of the Elders, there appears to be a variety of notions entertained by many respecting it. It would appear, if we were to judge by the repeated inquiries of some, that the object they had in view, on this subject, was simply to better their circumstances. Such persons, on being told the true state of things in the Valleys of the Mountains, and the nature of the obstacles to be met with by all new comers, are apt to feel that they could not materially better their circumstances if they were to gather, especially if they happen to be in moderate circumstances here. They therefore give way to feelings of apathy and indifference as to whether they emigrate or not, or they will wait till more improvements are made in the Valleys, and then they will go. Thus they exert little or no energy to gather, and in this way many have allowed years to pass by with no concern in the matter, until by change of circumstances they are reduced to poverty, and then all at once they are seized with a desire to emigrate; but they require all, and more than all they can earn to live upon, and they cannot go; the future looks dark to them, and they are ready to despair. The Saints should learn by such examples to improve the time "while it is yet day," and endeavor to comprehend the true object of gathering.

There are others who desire to gather because a great many of the Saints are going. "We should like to go now—all the best Saints are going." It is

very desirable to have the privilege of gathering along with the good Saints—individuals are not to be blamed for doing this; but some of these appear never to pay much regard to gathering, only as they are reminded by the preparations of those who are going—this is the evil.

There are others who can see troubles coming upon the nations of the earth, and for this cause desire to gather, for they believe the Saints will fare better than the various nations when the scourging becomes general. This is a good reason why we should gather, one often adverted to by the Elders, and which the signs of the times fully justify. Others desire to go because there is nothing but toil and slavery for them in this country. But these should not be the prevailing reasons or cause why the people of God should gather. There is *one* reason which surpasses all others, and that should be uppermost in the mind of every Saint, should form the basis of our motives, and be sufficient at any time and under all circumstances, whether in poverty or wealth, in sickness or health, to enkindle a never-dying desire and determination in the minds of the Saints to put forth every energy and labor assiduously and unceasingly until, by the blessing of the Lord, they effect their deliverance. That reason, though clothed in the habiliments of simple language and easy to be understood, should be *all* that is necessary to prompt the Saints to diligence and untiring zeal in this matter—it is that God has commanded it. "Gather together, O my people of my Church."—Doc. & Cov., sec. 108.

The object of the gathering is that they may "be clean that bear the vessels of the Lord;" to prepare the

hearts of the people to receive the truth, even the Gospel of Jesus in its fulness; "to purify and refine them as gold and as silver;" to try them, that they may "be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked;" "that the borders of my people may be enlarged, that her stakes may be strengthened, and that Zion may go forth unto the regions round about;" that we may take part in the building up of Zion, share in her sorrows and trials, and bear a portion of the burden, that we may partake of her joys and glories when she shall be redeemed. The Saints then should go forth in humility and in perfect obedi-

ence to the will of Heaven, willing to make any sacrifice of social ties and enjoyment, trusting implicitly in the promises of Almighty God, knowing that he requires nothing of his servants but that he will enable them to perform. They should be prepared to meet trials with cheerfulness, conscious that they are performing their duty in compliance with the requirements God has made of them, and that it will be well with them come life or death, remembering the words of the Apostle James, i, 12:—"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." J. S.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 361.)

In August following, my brother Joseph Young came from Canada to see me. He had been there preaching, and having a desire to have me in this field of labor for a season, he came over to the States with the intention of getting me to go back with him.

We accordingly left for Kingston, in Upper Canada, about the 20th of August; and passing through the town of Lyons, we called on an old acquaintance by the name of Solomon Chamberlain. We had no sooner got seated than he began to preach Mormonism to us. He told us there was a Church organized, and ten or more were baptized, and every body must believe the Book of Mormon or be lost.

I told him to hold on, when he had talked about two hours setting forth the wonders of Mormonism—that it was not good to give a colt a bushel of oats at a time. I knew that my brother had but little idea of what he was talking, and I wanted he should have time to reflect; but it made little difference to him, he still talked of Mormonism.

We tarried a short time with him and, then went on our way, pondering upon the things we had heard. This was the first I had heard of the necessity of another church, or of the importance of re-baptism; but after hear-

ing the old gentleman's arguments on the importance of the power of the holy Priesthood, and the necessity of its restoration in order that the power of the Gospel might be made manifest, I began to inquire seriously into the matter, and soon became convinced that such an order of things was necessary for the salvation of the world.

We soon reached the place of our destination, it being but 18 miles from Kingston, in Earnest Town, where we commenced our labor. I tarried some time with my brother, trying to preach, but could think of but little except the Book of Mormon and what I had heard of Mormonism.

One day after I had been preaching in Loberough, I said to my brother, "What did you think of my preaching to-day?" "O," said he, "if you had just come from the priest factory in the States, I should have thought you did very well, but I don't think there was much God in it." I then told him I could not preach, and that I should return home. I accordingly started in a few days.

On my way I attended a quarterly meeting, held by the Episcopal Methodists in Kingston, at the close of their Annual Conference. At the close of the meeting an Indian gave an appointment to preach in the British Chapel

at early candle-light. I determined to go, for the Book of Mormon and the Lamanites were before me continually. As soon as the candles were lit, I was in my seat near the desk. The preacher was there and soon commenced. I listened with great interest while he set forth the traditions of his fathers in a masterly way, and made many statements corroborating the truth of the Book of Mormon.

After meeting I went to my hotel, where the most of the members of the conference assembled for the night. I think Bishops Heading and George were present. After all were seated in two large rooms, I took my place at the door between the two rooms, and, calling the attention of the people, I asked them if any one present had ever read the Book of Mormon? I paused for an answer, and after a short pause a gentleman said that he had never seen or heard of such a work. I then said the book was called by some the Golden Bible.

This seemed to take the attention of the whole assembly, consisting of more than one hundred. A gentleman requested me, in behalf of the people present, to give them some account of the book. I commenced by telling them that it was a revelation from God, translated from the Reformed Egyptian language by Joseph Smith, jun., by the gift and power of God, and gave a full account of the aborigines of our country, and agreed with many of their traditions, of which we had been hearing this evening, and that it was destined to overthrow all false religions, and finally to bring in the peaceful reign of the Messiah.

I had forgotten everything but my subject, until I had talked a long time and told many things I had never thought of before. I bore a powerful testimony to the work, and thus closed my remarks and went to bed, not to sleep, but to ponder with astonishment at what I had said, and to wonder with amazement at the power that seemed to compel me thus to speak.

The next morning I took passage on a packet for the States, landed at Old Oswego, took passage on a canal-packet for Manlius Square, where I met a great number of my friends who had assembled for our Annual Conference;

among the number was my old friend Solomon Chamberlain. He told me he had come to offer the conference the Book of Mormon, saying that if they rejected it they would all go to destruction. He soon filled his mission, and was driven from the place by the voice of the conference.

One man whose name was Buckley, and an elder in the Methodist Reformed Church, railed on brother Chamberlain and abused him shamefully. He immediately went crazy, and was carried home to the town of Smyrnia, a distance of 20 or 30 miles, and died in a few days raving mad.

I attended the conference, bore my testimony, and left for home in company with my brother-in-law, John P. Greene.

On our arrival we found our families all well. I still continued to preach, trying to tie Mormonism to Methodism, for more than a year, when I found that they had no connection and could not be united, and that I must leave the one and cleave to the other.

About this time my brother Brigham came to see me, and very soon told me that he was convinced that there was something in Mormonism. I told him I had long been satisfied of that.

About this time we heard there were a few Saints in Bradford county, Pa., and we determined to make them a visit. We accordingly got Heber C. Kimball to take his team and accompany us. We started about the 20th of January, and took our wives with us, visiting our sister Nancy Kent, in Steuben county, and my wife's mother and sisters in Tioga county, N.Y., and then proceeded on our journey to Bradford county, Pa., where we spent some days with the few Saints that were there, and became more and more convinced of the truth of Mormonism. We bade our friends farewell and returned home rejoicing, preaching the Gospel by the way.

A few days after we got home my brother Brigham left for Kingston, Upper Canada, to tell the glad tidings to our brother Joseph, who was there preaching Methodism, and to try to get him to come home with him, which he accomplished in a very short time, although he had to travel some four hundred miles by land. Immediately

after his return, my father and my brother Joseph accompanied me to Bradford county, Pa., where they both became convinced of the truth of Mormonism; and in the morning of the 5th of April, 1832, I was baptized by Elder Ezra Landon, and my father by Elder Daniel Bowen. The next morning, being the 6th of April, 1832, my brother Joseph was baptized by the latter. April 7th, my father and I started for home, a distance of 120 miles, where we arrived in health and found our friends and families rejoicing in the fulness of the Gospel.

Early in June following I started on a mission to Canada in company with Elders Elial Strong, Eleazer Miller and Enos Curtis. We arrived in Earnest Town at the close of the yearly conference of the Methodist Reformed Church, and attended their quarterly meeting on the Sabbath. The priests

had heard that I had become a Mormon, and consequently did not know me, although it was not two years since I had preached in the house and attended a conference with the most of them where we then were. At the close of the meeting I begged the privilege of preaching in their meeting-house at five the same evening, which they very reluctantly granted. I had a full house and good liberty, and at the close of my meeting I had more invitations to preach than I could attend to, but I sent seven appointments to different places for the ensuing week.

We labored in Canada about six weeks with great success, raised the first branch in British America, and returned home rejoicing, in the midst of cholera and death; found our families all well, and the work rolling on under the labors of my brother Brigham and John P. Greene.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 13, 1863.

THE MANIFESTATIONS OF GOD'S POWER IN FORMER AND LATTER DAYS COMPARED.

THE history of the people of God in this age is as full of wonderful instances of Divine interposition in their behalf as in any previous era, and the evidences of the Divine authenticity of the Latter-day Work are as numerous and striking as any that ever attended any former dispensation; indeed they may be said to be more striking, for they have been of so general and wonderful a character that they have made the people and kingdom of God the astonishment of the age, and the point to which the eyes of all the world are turned. Men read in the Bible the account of the remarkable displays of God's power in behalf of his ancient people the Israelites, both in their deliverance from Egypt and in their subsequent history down to the time of their final rebellion against God manifested in their crucifixion of his Son, which resulted in their complete overthrow and lasting ruin and disgrace—men read of these things and wonder how the Egyptians could refuse to give implicit credence to the message which Moses was sent to deliver unto them; or how the Jews could shut their eyes to, and steel their hearts against the overwhelming and irrefragable evidences which Jesus gave them of the Divinity of his mission, and they say, "If we had lived then, we

would not have done so wickedly; we would have believed the testimony of the servants or the Son of God, and would have obeyed their instructions." Yet thousands of such persons are just as blind to the work which the Lord is doing in their own day, just as deaf to the message which he has sent to them, and quite as rebellious against his servants as were the Egyptians or the Jews. The Pharisees and Sadducees, the very murderers of Jesus, talked precisely in the same manner; they were not satisfied with the God-like evidences which he gave of the Divine authenticity of the principles which he taught—they wished him to gratify their morbid curiosity and love of the marvellous by repeating some of the identical miracles wrought by the servants of God ages before, and when he would not thus prostitute to a base purpose the exalted power which had been conferred upon him, they persecuted him with the most unrelenting hatred, and finally put him to death.

There are many now, who, like the wicked and adulterous generation in the days of the Savior, are asking for signs to convince them of the truth of the Gospel message sent to them through Joseph Smith, when, if they would open their eyes to see, and would reflect upon what is passing around them, they would perceive that some of the most stupendous manifestations of God's power were being displayed among the astonished nations that the inhabitants of the earth ever witnessed. The Prophet Isaiah, speaking under the inspiration of the Spirit of the Lord, tells us that "When the word of the Prophet shall come to pass, then shall the Prophet be known that the Lord hath truly sent him." The same sentiment was also enunciated by Moses and reiterated by many other Prophets. Now, according to this test, which all believers in Christianity acknowledge to have been laid down by the Lord himself, they ought long since to have universally acknowledged Joseph Smith as a true Prophet and servant of God, for never were Prophet's words more speedily and literally fulfilled than have been his. It is but a few years since he foretold the very calamities that have overtaken the American people; he also portrayed in plain and unmistakeable language many bitter sufferings which, although they have not yet endured, they are sure to experience before the war now raging on that continent is over, and all other nations will soon be involved in similar difficulties, for every word that the Prophet Joseph uttered in the name of the Lord is sure to be fulfilled. This is one striking evidence which the world has of the truth of the Gospel as taught by the Latter-day Saints: it is not anything obscure or uncertain; it is not like some of the ancient prophecies, referring simply to an insignificant nation or people, or to a single city; it is not open to the objections which unbelievers often urge against the validity of the testimony of God's servants that they have a personal knowledge of the truth of the Gospel as revealed through Joseph Smith by the manifestation of the Spirit of God to their own souls—but it is a prophecy which speaks pointedly of the greatest and proudest nations of the earth, and the fulfilment of which, so far, in the case of one of the most prosperous and extensive Governments the world has ever seen, proclaims in tones of thunder the Divine authenticity of the Latter-day Work.

Again, if we compare the deliverances which God has wrought for the Latter-day Saints with those which he wrought for his people formerly, the hand of God will be as plainly visible in the former as in the latter, although the particular manner in which his power has been manifested has varied according to the exigences of the time in which, and the circumstances of the people for whom it has been displayed. When the Lord, by his servant Moses, brought the children

of Israel out of the land of Egypt and delivered them out of the hand of Pharaoh and his armies, they were a numerous and mighty people. In less than two years from the time that they left Egypt we are informed that they numbered over six hundred thousand men above twenty years of age. Such a host as this, unitedly and determinedly bent on gaining freedom for themselves and families, would present a most formidable, if not impregnable front to the most powerful of modern nations, with all their improved appliances of warfare; it would not, therefore, have been unreasonable for the Israelitish leaders to suppose that their chances of success were very favorable should they undertake the emancipation of their oppressed brethren and sisters by throwing off the Egyptian yoke, even though no revelation had been given them from the Lord commanding them to engage in such an enterprise, and they had received no promise of Divine assistance to aid them in its accomplishment. But with the Latter-day Saints such has not been the case. Our numbers, compared with those of the Israelites at the time referred to, have been, and still are, insignificant, while the difficulties we have had to encounter have been greater, and the enemies we have had to contend with have been more numerous and mighty than were theirs. No uninspired man could have hoped for success in the establishment of such a system as Joseph Smith taught, in the very midst of a powerful nation whose inhabitants were all opposed to him and his doctrine, and nothing but the power of the Almighty has preserved it and its followers from destruction. More than once, in the history of the Latter-day Saints, has deliverance seemed, humanly speaking, impossible. In Missouri, when, deprived of our arms, a mere handful of men and surrounded by overwhelming numbers of our enemies who were thirsting for our blood and anxiously waiting to execute the order for our extermination which had gone forth, with no place of refuge to flee to and no power to fly if we had, with none to lift a voice in our behalf and no arm but God's to lean upon, what but our knowledge that we were engaged in his work could have sustained us, and what but his Almighty power could have delivered us out of the hands of our foes who, like some wild beast with its prey already in its teeth, were waiting their own pleasure to devour us. When, in 1857, the flower of the United States army came against us, and one general cry of rejoicing went up from the whole civilized (?) world in anticipation of the speedy extirpation of the "Mormons," what hope could there have been for us had we not known that God was our friend. There we were, in the midst of the most powerful and wealthy nation upon the globe—not like the Israelites with an opportunity of escaping beyond the borders of the hated tyrant's dominions, but hemmed in on every side—turn whichever way we would, north, south, east or west, we were surrounded with the territory of our foes who were ready, the moment we should dare to set foot upon their inhospitable soil, to complete the work of destruction begun by the armed and uniformed minions of the Government. What were we to do? In point of numbers resistance was not only apparently hopeless but madness—there were but a few thousands of us, while our foes numbered millions, and hundreds of thousands of swords were ready to leap from their scabbards at the command of the Government to be wielded by savage hands against the inoffensive and almost defenceless "Mormons." Our enemies, too, were backed by all the wealth and resources of the mighty Republic which sent them; they were thoroughly disciplined, finely armed and well fed; we were almost without arms or ammunition, and with no resources but our mountain fastnesses and what we might obtain from our foes in the changing fortunes of

war,—in whatever direction we turned, looking through simply human mediums of vision, the horizon was, for us, portentous and gloomy, and the only prospect before us appeared to be that of nobly contending in defence of our liberties our homes and our families, for a brief period, against the overwhelming hosts of the tyrant, and then laying our bodies beneath the green sod of our mountain dales or leaving them to moulder among the rugged defiles of the rocky kanyons, with this only consolation, that we had lived in obedience to the mandates of our God, that we had died as freemen rather than live in slavery, and that future generations would award us the honor we had justly won by classing us among the list of martyrs to the cause of human freedom and progress. No one but ourselves, at that time, anticipated any more favorable result to us from the unequal contest than the one we have described; but we knew that God was our friend, and that all would end prosperously for us; and what must have been the rage of our enemies and the astonishment of the world to see the proud Government of the United States descend from the high though criminal position which it had taken, and do with us,—what it has refused since to do in the case of the most formidable and powerful foe it has ever had to contend with, though solicited thereto by one of the most potent Governments of Europe, viz., send Commissioners on behalf of the Government to meet with the representatives of our people to inquire into and promise to redress their grievances and make with them a treaty of peace; and this, too, while the kanyons and defiles of the mountains were still guarded by our men, and the invading army was compelled to stay outside of the Territory until the result of the conference of the Commissioners was known. What but the direct interposition of the Almighty in our behalf could have brought to pass such wonderful issues, and could have evolved such happiness and prosperity as have since abounded in our peaceful midst, from the dark and gloomy clouds of adversity which then surrounded us. When the history of this age of the world shall be read by future generations, they will wonder quite as much, if not more, at the unbelief and hardness of heart of the present inhabitants of the earth, as those now profess to do at that manifested by Pharoah and his people or by the corrupt Jews in the days of the Savior.

STARS AND JOURNALS.—As the emigration season is now closed for this year, and, as has generally been the case heretofore, we presume there will be a temporary decrease in the number of subscribers for the above-named periodicals, we wish the various District and Conference Presidents would take immediate steps to ascertain the number of *Stars* and *Journals* they will want the ensuing half-year, so that there may be no unnecessary debts incurred on the part of the Conferences, and that this office may avoid the useless expense of printing much larger editions of these publications than are required. For this purpose the various Book Agents throughout the Conference should ascertain immediately the necessary changes in their subscription lists, and notify their Conference or District Presidents or Book Agents, who should forward their orders to this office without delay. We hope, however, that not only District and Conference Presidents, and the various Book Agents, but that all the Saints throughout the Mission will specially interest themselves in maintaining and increasing the circulation of the *Star*. It is already very small compared with what it was in former years, and we should be very sorry to see any further decrease in it.

We trust the Saints will exert themselves with renewed diligence and zeal to sustain and circulate it, feeling that they have a personal interest in its existence and prosperity, as in everything else connected with the kingdom of God.

THE NEW HYMN BOOK.—The Twelfth Edition of the Hymn Book for the use of the Saints is now published and ready for sale. We are under the necessity of making a small advance in the price of this edition from that of the last, as, in consequence of the material enlargement of the book, which has given it an altogether superior appearance, we have incurred considerable additional outlay in the items of paper, binding, &c.

We have spared no trouble nor expense to endeavor to adapt the work to the continually progressive condition of the Church and the intelligence, views and feelings of the Saints. For this purpose we have substituted between forty and fifty hymns, mostly by our own Authors, for some that were not so suitable for the use of the Saints. There are many more hymns, composed by various persons, some of whom are in the Valley and some in this country, which we were anxious, and had fully intended, to insert, but found it impossible to do so without spoiling the appearance of the book by making it disproportionately thick. It was only by incurring the expense of entirely resetting and printing one whole form of 32 pages that we were enabled to put in those which we have inserted; therefore, we hope none of our friends will feel slighted if they do not see as many of their productions appear therein as they expected. Great pains have also been taken to preserve all the hymns which have been retained from the old edition on the same pages in the new; so that, notwithstanding it was found impracticable to keep the same numbers for the hymns, no confusion will result from the common use of both editions. We earnestly trust that this little work will meet with the approbation of the Saints, be found adequate to their wants, and may be a source of comfort and consolation to all who love the truth and seek the prosperity of Zion. The prices vary as follows:—Roan, sprinkled-edges, 1s. 9d.; Calf, sprinkled edges, 2s. 6d.; Calf, gilt-edges, 3s.; Morocco, gilt-edges, 5s. The usual discount will be allowed to wholesale purchasers. We should like all orders sent in as promptly as possible, so that we can have a sufficient number bound at once, as we do not intend keeping a large surplus on hand.

ARRIVAL.—On the morning of the 4th instant we had the pleasure of receiving a brief call from Mr. Anthony Godbe, who left Salt Lake City on the 29th of April, in company with his brother, Mr. W. S. Godbe, and Mr. T. B. H. Stenhouse, post-master at G. S. L. City. Mr. G. reports "peace and prosperity in Utah," and that all was moving on rightly and harmoniously when he left, notwithstanding the desires and efforts of certain parties to the contrary.

ABSTRACT OF CORRESPONDENCE.—We subjoin a few extracts from a private letter we have recently received from Elder F. D. Richards, believing that all who may have lived and labored under his Presidency in these lands

will be happy to peruse anything from his pen, and to learn of his welfare and continued interest in the prosperity of the Saints and the work in the field of his former labors:—

"Your note of May 10th, 1862, came duly to hand, and for the kindly considerations therein entertained be pleased to accept my sincerest thanks. By a perusal of the *Star*, which reaches me quite regularly, I learn with pleasure of the steady progress of the work in the European Missions, and the substantial spirit which seems to characterize the work there. My own experience in those Missions reminds me of the multifarious considerations therein involved, which can only be discreetly managed by the ceaseless inspiration of the Holy Spirit: without this none can successfully build up the Kingdom. I used to have exceeding great joy in the ministry of the Gospel in those lands, and had the satisfaction of seeing added to the Church annually, about as many as emigrated, sometimes more. I often meditate with pleasure upon the happy times which I have enjoyed in testifying of the truths of the Latter-day Work in those Missions, and, before I am aware, I almost wish for an opportunity to repeat my testimony in those countries, but I have much that requires my attention here; still, I do not recollect any place where I have labored that I might not have joy in laboring there again if the will of the Lord were so. My prayer is continually that the grace of God may be multiplied upon you according to the labors required at your hands, and that the Lord, who knows the evils of the last days, may preserve his journeying Saints and bring them safe home."

C O R R E S P O N D E N C E .

ENGLAND.

NEWCASTLE-ON-TYNE DISTRICT.

Newcastle-on-Tyne, May 24, 1863.

President Cannon.

Dear Brother,—As I am about to return to the home of the Saints in the peaceful vales of Utah, from which I have been absent for over three years, I take pleasure in penning a few lines to you expressive, in a degree, of my feelings on the occasion. Having been almost exclusively under your Presidency, my labors are known to you without a recapitulation. I will say, however, I have had much satisfaction during my stay in this country, and feel grateful to God, with my whole heart, for his parental care so abundantly bestowed upon me, especially in giving me a degree of health unequalled during my past life.

By the blessing of God and the zealous efforts of the Elders laboring with me, during the two years and a half I have spent in this District, there have been over three hundred souls added to the Church and kingdom of God, about two hundred and fifty will emigrate to the land of Zion this season. The Saints generally are in good spirits and enjoy the spirit of the Gospel. Through their faithfulness and the

blessings of the Almighty, our emigration from this part of the Mission is much heavier this season than any previous year; and those who are necessarily compelled to remain here for want of means, are determined to put forth greater exertions, the coming season, that they may be prepared for next spring. The work of our Father's kingdom is still on the increase here; and though it is with a degree of regret that I leave many in this land, yet it gives me pleasure to feel that they are left under the watch-care of a good and faithful shepherd—Elder Moses F. Farnsworth.

Should you see proper to give this a place in the columns of the *Star*, the Saints with whom I have been associated, and with whom I have sojourned for so long a time, will please receive my warmest thanks for the many acts of kindness and benefits bestowed upon me while in their midst, for their marked hospitality and manifest liberality in supplying my wants and administering to my necessities for the long journey which is before me, and for a continuation of those kindnesses up to my departure; and, so far as I have power and authority, I bless them in the name of Israel's God. I have been from home and among strangers for a long

time, and it would be useless to undertake to express my delight at the prospect of so soon returning to my family and friends, and to the bosom of the Church in Zion's favored land. Yet God has made me happy here in the discharge of my duties as his servant, and has truly made the yoke easy and the burthen light, so that I have had much pleasure in my labors in the ministry; and though I feel grateful for the privilege of returning home, my desire to labor for the interest of the kingdom of God is not less, nor shall my efforts to do what I can for the relief of erring, suffering humanity, cease while God gives me his Spirit to direct, and power to act. My testimony to the Saints and to all concerned is, that God has spoken from heaven and established his kingdom on the earth never to be thrown down, and that all who receive it shall inherit life eternal in the mansions of never-ending bliss; but those who reject it, reject it to their own shame and condemnation, and will be of the number who will call for the rocks and mountains to fall on them to hide them from the wrath of the Lamb and from the face of Him who sitteth upon the throne forever and ever. That those who have received a knowledge of the Gospel may continue faithful to the end, and may with increasing diligence keep the commandments of God, is my sincere prayer.

I would say before closing, that through the favor of Heaven there are still some additions to the Church by baptism, and the honest-hearted, being led by the Spirit of God, are inquiring after the truth, and on the whole, future prospects look quite flattering, more especially as the local Priesthood seem awake to their duty. The fire of the Holy Ghost seems to be burning in each bosom, and every man is anxious to be at his post, where his voice can be heard both long and loud to warn mankind of their fast approaching danger and sure doom unless they speedily repent. That kind Heaven may bless the faithful everywhere, that the paths of wisdom may grow brighter and brighter around them as they walk onward therein, until not a dimming veil exists to obscure the sight, as they gaze with admiring wonder upon the

ever-increasing beauties of the world of bliss, and bask in the pleasures of endless lives in the Redeemer's kingdom, is my prayer in the name of Jesus.

With kind love to yourself, the Elders and brethren engaged in the ministry throughout the Mission, and to the Saints generally, I subscribe myself your brother in the New and Everlasting Covenant,

JOHN S. GLEASON.

SOUTH AFRICAN MISSION.

Alexandria, Cape of Good Hope, }
April 14th, 1863. }

President Cannon,

Dear Brother,—As another month has rolled round, I take advantage of the opportunity of sending you a few lines by this mail which is about to leave for your shores. On the 31st ult. the *Henry Ellis* sailed from Algoa Bay, bound for New York, with 32 souls of our people on board, including Elders Stock and Zyderlaam. Elder Z's health has not been very good for some time, he being afflicted with palpitation, which is very bad in this country. He has labored very diligently while he has been in the colony, and has found the Dutch to be a very stiff-necked people, and far in the rear of the times. He, however, succeeded in baptizing one man, who was a native of Holland. The African Dutch pride themselves in obeying their (Predicant) minister's counsel. They are perfectly willing to leave their salvation in their priests' hands, and if they lead them astray they will have to answer for it—so say they. It is very likely the Lord will have to preach a loud sermon to the Dutch, in the shape of judgments, before they will realize how they stand.

I feel to thank the Lord that 45 souls have left here this season for Zion. Several others might have left had they been wise. They will very likely find out they have missed it. Elder Atwood and myself are visiting the scattered Saints and preaching to the people wherever we have an opportunity.

I had a letter a few days ago from Elder Dixon, from Natal. He and Elder Noon are making some little stir in that part. They are holding forth

to the people, who appear to come out in large numbers to listen. This is more than we have experienced in any other part of the colony. I hope that such a feeling may continue there and become more general in other parts.

Elder Atwood joins with me in love to yourself and all the brethren in the office. I remain your brother in the kingdom of God,

WILLIAM FOTHERINGHAM.

SUMMARY OF NEWS.

ENGLAND.—Mr. Roebuck has given notice of his intention to move the recognition of the Confederate States. In consequence of a misunderstanding with the Brazilian Government, M. Moreira, the minister from that empire to this country demanded, and received his passports. It is believed that a peaceful solution of the difficulties will be arrived at.

POLAND.—The insurrection still progresses, with alternate successes. As the Poles are not yet acknowledged as belligerents, the most atrocious outrages on the part of the Russians are justified because they are perpetrated on "rebels." As in America, there seems to be no prospect of a solution of the difficulties.

PRUSSIA.—The King of Prussia, having violated the constitution which he had sworn to uphold, has set up as an absolute Monarch, ruling by Divine right. He has turned his Parliament adrift on a paltry pretext, and has commenced in downright earnest the task of extinguishing every independent newspaper.

RUSSIA.—The Russian authorities in Poland are carrying out some of the measures anticipated. On the Galician frontier, the woods (one of the chief sources of wealth in Poland) have been set on fire, in order to deprive the insurgents of a place of refuge. The fire was prevented from reaching Galicia by the Austrian authorities; but on the 30th ult., according to a telegram from Tarnopol, the woods were in a blaze for miles around.

AMERICA.—Various reports are in circulation that President Jefferson Davis is preparing to invade Maryland and Pennsylvania early in the summer. The Pennsylvania authorities are urged to organize a militia to be prepared for such contingency. Ten Federal regiments are reported to have advanced on Cumberland to invade East Tennessee. At Suffolk two Federal regiments fired upon each other by mistake, killing and wounding a large number. Two companies of Federal mounted rifles were surprised and badly cut up by the Confederates. The new colored regiment organized in Massachusetts has been ordered to Fort Royal. The *New York Tribune* calls upon President Lincoln to issue a retaliation proclamation to protect colored troops. The Confederate Colonel Parker, commanding in Jackson County, Missouri, has informed General Hunt that if another Confederate citizen or soldier was executed without process of law, he would execute five Federals. General Hunt replied that all rebels or their sympathisers, including females, aiding directly or indirectly the rebels on the counties bordering Missouri, would be destroyed or expelled his district. All persons found in arms in the Kansas district would be summarily executed when captured. The political condition of affairs wears a threatening aspect, owing to the repressive measures of the Federal military authorities. Denunciations of Administration measures by the democracy in large Northern cities are becoming louder. It is freely asserted that the Administration purposes to make the profession of political opinions the test of loyalty. A Democratic State mass meeting has been held at Indianapolis amid considerable excitement. Speeches were made denouncing Vallandigham's arrest and the war measures of the Government. A military guard was kept patrolling the city in the vicinity where the meeting was held. Forty or fifty arrests were made for carrying concealed weapons and shouting for Jeff. Davis. The excursionists in several trains which left Indianapolis at night fired upon the soldiers. The home military authorities stopped the